

undulating, no concord of the war,
there are Christian or non-Christian; but a
non-affection was become so it over & national
^{calamity}
catastrophes like earthquakes, famine, & other
distresses of nations, whose object, like that of the
fallen towers of Siloam, we may not understand.
But is the absence of war is especially Christian?
St. Paul prays that peace which passeth
understanding may be with his friends;
but there is a peace which affects men's
"hearts & minds," - is it at all associated
with the peace of God? It is not at all associated
that every man should it makes us
own if he belongs to Christ gives peace
"not as the world giveth;" but what we can
civilization progress, are of the world, only
It is at least possible that there is more of
this supernatural peace in the trenches today
than in ^{any} prosperous barony.
"The men want God," writes ^(in The Guardian) a Chaplain of 4 years
in The Guardian. He writes too differently, the
men have not been confirmed, yet on! but
perhaps you may venture to add to "they who ask"
"ask & ye shall receive"

We know that Divine Love can
 "make his mansion in the world"
 (very much) and milky soul of a soft child;
 but we would not hurry children into the passion
 + joys of deep religious emotion; but the unworldly
 is making a ^{demands} singular appeal to the higher life in boys
 + girls. Valour is in the air, loyalty & devotion to a
 cause & here are everyday matters; might
 it not be our ^{the will} touch the heroic impulse in the name of the King
 of kings? It is a King to serve & follow that young
 spirits cry for, rather than an Almighty Benefactor;
 & indeed, could we find the secret of the
 enthusiasm of service, we should know that
^{which is abroad,} ~~was~~ ^{in the name of} ~~inspired~~ by the new life. ^{and inspire} But hint of heavenly
 adventure - ~~contained in~~ ^{the promise}, "they shall
 follow the Lamb whithersoever he goeth." Any way,
 we can conceive of the ^{virginal} young heroes we shall not see
 again in the flesh, ^{as} still pursuing ^{high} quests
^{+ doing mighty deeds} in the train of their Captain.
 These things are for them who believe, & ~~trust~~
 faith is, ^{like} the light of a torch, ^{by} passed from hand
 to hand; ~~it~~ alas, criticism quenches the torch
 & leaves it ~~only~~ a smoking brand; ^{the} who kindles?
 What Germany brought us in the ^{spirit} of negation.
 She may let us see again ^{with the introduction of}
 the incompetence of the critical spirit to afford any
 light of life, not ^{so much as should} ~~to~~ ^{to} enable a nation to pursue
 those things which it ought to do.

hearts discovered to them, in a ~~wooded~~ ^{surprising} way; when they believed that they could only find few things which could be reckoned on the paper of our land, suddenly, then coming to which they had hardly thought, he turns out to be more to them than ^{even up & could be} all the rest of man, but every man's meliorist right to his own country, is a cause for which to die. ~~Such a~~ ^{and} ~~new~~ "How beautiful is mankind!" we cry with Miranda; ~~but~~ ^{then} after ~~such~~ ^{their} revelations of the prettiness of man, we feel that our presentation of religion to ardent young souls must be adequate. They must ^{learn to} embrace the Dis's of life of a faithful to their duties as Christians; of an Army, no doubt, but ~~that is a detail~~. Moving spring ~~and~~ to "passionate loyalty, ^{the spirit of} proud obedience, to the Great Commander."

The 'Enemy' has been our enemy in this also, he has despised the persons of our faith, & says we would not be ranked in to the unbelievers, we give a cold tentative assent ~~assent~~ ^{matter} to ~~but~~ ^{but} we do not understand; ~~when we~~ But - but - is then that we do understand; we notice that certain phenomena occur in given sequences, & we say we have discovered a law; but we do not know why the ~~person~~ ^{equivalent} a boy should have his friend's father's birth of the right eyebrow. The birth of a child with his

& laid up ^{for} ~~for~~ ^{for} many years.
 Most of us are willing to pay toll in a
 way of advancing the better condition of people.
 But nothing is said to the man ^{on that George} ~~about~~ ^{improves} ~~the~~
~~it is possible~~ if the better conditions of people
 generally ~~are~~ ^{on} not - the thing that matters most.
 Let us notice the majestic irony which
 causes the man to invite his soul to eat
 to drink, to take his ease. His poor soul had
 no capability for these things, to know, to
 feel, to think, to pray, - these ^{are} ~~are~~ the punishments
 proper to the soul which is mocking/mocked
 to eat & drink. And that awful the soul is
 summoned, & a soul which was "not rich
 towards God."

In these days of sudden summonses
 when our "lovely Sons" are required to
 appear in thousands, a question is put
 upon us ^{in regard to} for those who remain, are we urging
 them up to be rich towards God? "He never seemed
 anything great," was said by J. Stubbs, of a certain
 King of England. Perhaps this remark, though
 it ~~does not seem much~~ ^{and seems pertinent} ~~at first~~ may help

us to our answer.

That - we bring nothing into the world, & everything
 shall carry nothing out of it, may be true of such
 tangible things as go-carts & motor cars, but
 we bring our wealth in the shape of spiritual
 possibilities, & to realize these possibilities is
 the glory of God & for the service of men is probably
 our business here. That being done, we go hence
 rich & carry our gains with us. The old ideas
 of heaven & hell, of reward & punishment have
~~obsessed~~ ^{obsessed} us as ~~being~~ ^{for} that we think that we
~~think~~ our little works of mercy & of public
 & private benefactions are laid up in store
 for us, & that we go ~~out with exactly~~ ^{to}
~~find~~ ^{find} ~~riches~~ ^{riches} ~~elsewhere~~ ^{elsewhere} here. ~~Then~~ ^{Then} God works on
 no doubt required of us & we get our reward,
 but - it is immediate, & comes with the sense
 that "ye have done it - unto Me." That much
 we take with us seems to be of another sort & it
 is spiritual 'substance'; that which we are
 when we go, duly proportioned to that which
 we were fitted to become when we arrived.

If we believe that - we are to go on, in what
 we commonly call 'a future life' we shall realize
 that the chief business of education & self-education
 here is to give each a training in mind &
 manners, in aims & pursuits, that we

Next-~~among~~^{surely} the things which endure,
 may ~~possibly~~^{surely} be that other great affection,
 the justice which distinguishes between things
 that differ, discerns, ~~the~~^{is} ~~appreciates~~^{proves against fallacies} ~~the~~^{is} ~~of~~^{is} the interplay of these two come the wisdom
 of the ~~wise~~^{is} ~~understanding~~^{is} heart: Children
 are ~~not~~^{not} ~~so~~^{not} ~~stupid~~^{stupid}, often very wise because they ~~are~~^{are}
~~very~~^{very} ~~stupidly~~^{stupidly}, but, ~~as~~^{as} ~~the~~^{the} ~~whole~~^{whole}, ~~knowledge~~^{knowledge}
 is necessary, & without knowing, how shall
 we love, without judging, how shall we discriminate?
 & it is only as we love & ~~discriminate~~^{discern} that
 wisdom arrives to us.
 Possibly we get a new idea of the ~~function~~^{function}
 of education when we regard it, not ~~as~~^{as} ~~it~~^{it}, but ~~as~~^{as} ~~it~~^{it}
 as to get our living here, but ~~as~~^{as} ~~it~~^{it}
 as "rich towards God," as providing
 material for the spiritual life of love & reflection.
~~What~~^{What} is the best that can come to us here,
~~that~~^{that} ~~we~~^{we} ~~lay~~^{lay} up capital, & to say, for the exigencies
 of the life to come. But, it will be said,
 men must live, so prepare for the life that
 now is, is the first consideration in the order
 of time at any rate; the next will take care of
 itself. It is true that the next will take care of
 itself.

itself; the projection of ^{our} ~~our~~ ^{which} ~~which~~ ^{shall} ~~shall~~ ^{be} ~~be ^{regard} ~~regard ^{as} ~~as ^{'the rest'} ~~'the rest'~~ ^{that is, the considerations} ~~that is, the considerations~~ ^{which are not of immediate consequence,} ~~which are not of immediate consequence,~~ ^{but let us attend first to that which is of ^{minor} ~~greater~~ importance - we shall have made provision} ~~but let us attend first to that which is of greater importance - we shall have made provision~~ ^{both for the life which now is & for that which is} ~~both for the life which now is & for that which is~~ ^{to come.} ~~to come.~~ ^{The more a child learns past things,} ~~The more a child learns past things,~~ ^{the more of a person} ~~the more of a person~~ ^{does he become; & personality is a qualification} ~~does he become; & personality is a qualification~~ ^{for success here & ^{appears} ~~perhaps~~ ^{in the} ~~perhaps~~ ^{after} ~~after~~} ^{life.} ~~life. ^{"Histories make men wise," says Bacon;} ~~"Histories make men wise," says Bacon;~~ ^{that is when men learn through histories &} ~~that is when men learn through histories &~~ ^{lose men emotions, of the past & present & ^{many things} ~~many things~~ form first-judgments about ~~them~~ ^{them}.} ~~form first-judgments about them.~~ ^{The man of} ~~The man of~~ ^{loves is the wise man, & his heart expands in} ~~loves is the wise man, & his heart expands in~~ ^{many directions & knowledge is precious to} ~~many directions & knowledge is precious to~~ ^{him.} ~~him.~~ ^{In this life, the more that a man is, the more} ~~In this life, the more that a man is, the more~~ ^{capable is he of that which his hand ^{finds} ~~finds~~ ^{to do.} ~~to do.~~ ^{It} ~~It~~} ^{marks our entrance on the other broader life or that} ~~marks our entrance on the other broader life or that~~ ^{interests & pursuits of a kind to carried forward} ~~interests & pursuits of a kind to carried forward~~ ^{would seem to be rash. A man should fight} ~~would seem to be rash. A man should fight~~ ^{for his company.} ~~for his company.~~~~~~~~~~

if we hope that a long eternity will protect us this, &
realize that in this life we lay the foundation
of manifold knowledge to be pursued hereafter,

it follows that the knowledge of God is the principal knowledge, the question is, how shall we pursue it? In English we brought up upon the Prayer Book; to it we owe the sanctity & sensible women ready for ^{much} ~~every~~ sacrifice, the devout, energetic men with a high sense of duty. These offer the ideal of English character & conduct which offers all classes to the within & without the Communion of the Church of England. School Chapel, & the annual Confirmations do their full share in building up this ideal of character. The result is, on the whole, a good, ^{national} sober life of which we are modestly proud & ^{in which} ~~we are~~ ^{we are} indebted to the Church.

But we are, perhaps, hindered in two directions; we do not - generally obtain that knowledge of God in the face of Jesus Christ which should make our religion a passionate enthusiasm, we do not obtain that broad, sane, sweetly reasonable philosophy of life - the only ^{which} ~~practical~~ philosophy available - which should be the possession of the

diligent student - of the teaching of Christ
 It is necessary that we should follow the general
 unfolding of the Divine Personality in the O.T.
 also, ³ that our knowledge of Christ should
 not be confined to a knowledge of the Mary
 or John pre-incarnate, of the Nazareth, the
 Temple, the Abenement - the Transfiguration,
 Our Lord's teaching is curiously paradoxical,
 & the phrase we use fully to establish our
 points is probably contradicted by another
 phrase of equal use to our opponents:
^{we may believe that}
~~Probably~~ this is not without intention, but
 points to the necessity for a ^{detailed} ~~uniform~~ study
 of Christian Philosophy as a whole - at least
 as diligent as that which students heed
 upon Plato. The Prayer Book is too precious
 to us as a rule of life for us to forego on the
 or title of its teaching - its interpretation of the
 Bible, & such. It is perhaps necessary that
 we should become serious Bible students,
 also, for there appears to be that which we cannot
 get through any medium but must go direct to the ^{to obtain} source.

Now comes in our work as teachers, & at
once, two or three difficulties ~~present~~ occur.

In the first place, the Bible is a good
deal discredited; how are we to deal with
the results of ~~the~~ the Higher Criticism?
I knew a girl long ago who was terribly
hardbroken because geography seemed to
confound Genesis, & because that wicked
Colenso played havoc with Numbers!
Children, boys & girls, should be saved such
shocks; they are too exhausting & distressing;
but after all are they not a consequence of
our terrible mistakes upon verbal inspiration
& doctrines which we are now then required
to receive? Allowing for the play of the
human intelligence under the guidance of
the Divine Spirit we shall understand the
wisdom of old books as their own knowledge
& education warranted, & yet books as they
were moved by the Holy Ghost. — so we get
mixed up with the knowledge & ideas of the times in
which men wrote, and mixing up the
of the Divine Nature, purposes & method;

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to prepare men for the great revelation
in Christ. Helped by some such view
of the ways of God with men, children
will pursue the knowledge of God through
the pages of the O. T. & will receive all the
fully ascertained results of truth without
being sensible of a shock.

In the Gospels we feel that we have
entered the Holy of Holies; we may ask, ^{perhaps}
~~present~~ questions concerning miracles &
miraculous events until we have formed
some way of repeating, some other way of accounting
for, that Divine Personality, which is the object
of man, & has said the sole power to "draw all men
unto him".

But everyone will see for himself way
of bringing forth from his treasure things
new & old without devoting more time than
is already given to the subject of 'Divinity'.

Young & competent persons may advise, & the
people welcome a chance of saying now & then what
is in their mind in the hope that there
^{who} ~~may~~ know better may ^{and immediately speak} ~~not~~ ⁱⁿ say.
The ~~certainty~~ ^{minuteness} of Christ's life is the message

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• that the best thing to do, together with the
necessity of educating boys & girls to enter
upon the new State with minds & hearts
attuned, if not
& inspired.

Dear Sir, yours
your sincerely
Ch

Amherst,

23.2.1911

The nation also has this right - we
 can afford to respect them. But a Principled
Profranchise is another matter & we are
 led to inquire with the mature worth of
 that Peace whose rules we are asked to
 celebrate, Peace is not; it is only the absence
 of war; ~~but~~ there is no war, no
 plowmen, & so do the vices of every form
 of man (including in times of peace
 there are in the field of battle). We think
 of peace & prosperity as together forming
 the ultimate good of men, & so we pray
 But life is of the spirit, not of the flesh,
 war is an immeasurable evil, but
 some evils are remedial, & better than

"Chilling faces" of the men, & the secondary
 going just to war from our Universities than
 the other, unattractive thing which comes of
 our much evil doing. ~~Let~~ tell for him
 who, "When called upon to face some awful moment"
 is "as happy as a lover," & tell for the nation
 which can number her happy warriors by
 the millions!

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Men who carry on good news 'apostles'
& never was any cause more blessed
in fervent & instructed 'apostles'
scattered far & wide. Go forth &
prosper, dear friends, & may our
God establish that thing which He has
wrought in us!

Shelley's
Carfax

29. 6. 1907

numerous reasons & power of attendance,
 it was because he was a clever child from
 a cultivated home who had had a capable
 teacher. But when it appeared that the
 poor children of illiterate parents, handicapped
 by a poor vocabulary could do the same
 work with the same apt. in the same time
 as the more brilliant children of better
 homes, why it became evident that
 he had gained some of the "more things"
 that "Hamlet" brought at. ^{general} ^{in fact} ^{the results} or
 such as have never been attained before
 except by a genius like ^{the} Shakespeare.
 authorities, men of letters & scholars, as
 well as able & experienced teachers recognize
 with frankness & enthusiasm that we
 have found that ^{the} ever ^{high} Archimedes
 was in search of - ^{which} ^{to} ^{find} ^{the} ^{world} ^{is} ⁱⁿ ^{search} ^{of} - ^{which} ^{to} ^{find} ^{the} ^{world} ^{is} ⁱⁿ ^{search} ^{of} -

Now great riches & unusual powers
 are attended by corresponding responsibilities
 & that is why ^{we} ^{are} ^{to} ^{be} ^{at} ^{pains} ^{to}
 bring before for our position with
 regard to public education. I know why
 generous devotion you are capable of doing

But let us suppose
 sitting duly prepared to sit in your shoes
 & in your children's shoes to approach
~~you~~ the great adventure? You hear of
 old students in the South & old students of
 the West doing great things. Had there been your
 chance? You may recall the casting board
 upon the waters who will not return ~~until~~
 after many days - where your pupils
 will work for the cause of education. On
 the other hand, you may be able to interest
 your "Posters" - even while the war -
 making her life very full; she may meet
 educational people (ch. managers, inspectors, &c.)
 to the state & you may have a chance
 of getting some of the things you will hear
 from our dear Prof. La., & perhaps, of introducing
 our principles; perhaps she may meet
 the lady for you to meet the two of which
 such a school as, or, or, or does not know
 what, but, of position, come to see what
 we are ready to do. I know you will not
 neglect ~~any~~ day to "teach by example," with
 the spiritual & intellectual good they are
 bringing you.
 I have for years of course called

My dear friends and — Colleagues, etc.
 I am thank you for inviting me to speak
 to you today. I have much to say, but am
 so certain that you will hear from a lady
 speaker all the really matters, — a lady of
 thrilling interest. The little progress to which
 unfolded itself ^{about} this time last year in
 a village in S. Wales where a Council of
 three ~~was~~ ^{was} assembled. — You will hear, as
 I have said, the first of the matters from
 who has initiated & cherished each development
 & who will shape take you from place to place
 from school to school & give you some idea
 of our progress & of the exceeding great
 reward we have ^{now} found in a small number
 of schools.
 You will notice that I give you a mail letter
 & may wonder why. Of course, it has always
 been colleagues because we have the same
 principles at heart, are labouring towards
 the same end in the same way. But a
 conviction has been born in us, we all
 know of our meaning & the great work of our

educational authorities want to see
 after ~~the~~ ^{the} ~~long~~ ^{long} ~~how~~ ^{how} ~~new~~ ^{new} ~~ways~~ ^{ways} ~~can~~ ^{can}
~~be~~ ^{be} ~~used~~ ^{used} ~~to~~ ^{to} ~~the~~ ^{the} ~~work~~ ^{work} ~~the~~ ^{the} ~~children~~ ^{children} ~~only~~ ^{only}

Now you are so used to ~~the~~ ^{the} ~~one~~ ^{one}
 principles & methods that there is no
 room for surprise; it is just possible
 you may let a lesson period slip by
 in pleasant interesting talk about the subject
 in question & answers, the reading of extracts
 & showing of pictures: all this is very interesting
 but ~~at the end~~ ^{at the end} the children may ~~not~~ ^{not}
 have performed the act of knowing which
 results in clear conscientious mastery.

You will test advance air first class
 by knowing say half a dozen of our principles
 thoroughly, expressing them concisely &
 practicing them steadily with your pupils
 after forenoon, many of them I dare say
 immensely happy, ~~the~~ ^{the} instructions are
 carefully ~~at~~ ^{at} elementary too, with the result
 of a pleasing column of figures in the
~~annual~~ ^{annual} ~~reports~~ ^{reports}; this I doubt if the
 teachers as a whole put as far as carrying
 the ~~idea~~ ^{idea} of ~~the~~ ^{the} ~~character~~ ^{character} of their pupils.

in many places
 are ~~not~~ getting the full & delightful
 school life. Your children get in the home
 schoolroom. They are ^{as a matter of} ~~not~~ getting it
 very fully for a various reason, which
 I should like you to provide. The (highly)
 intelligent ^{of these schools} teachers ^{method} come to our ~~school~~
 as a new thing which produces ~~amazing~~
 results. Under ~~consequence~~ ^{consequence} ~~them~~ ^{these}
 convince them that children can, after
 a single reading, recite a long passage
 having out nothing but putting in
 touches of imagination which shows that
 they have visualized the scene or process.
 Now this, to teachers accustomed to get
 a very little knowledge in ^{depth of} ~~any~~ ^{much}
 labor, seems to be a sort of white magic
 even when they ~~are told~~ ^{are told} know that
 such results are obtained by following ^{the} ~~the~~
 laws of mind. They ~~do~~ ^{know} ~~that~~ ^{that} they
 have never had such results before ^{but} ~~and~~
 only get them by ~~the~~ ^{the} grasping the
 principles & following the instructions ^{we say}
 down. This they do, fully & exactly,

he appears to hold principles which are discovered
 in education. I am not at all con-
 sidering great discoveries fall to the lot of well-
 able or unusually worthy persons; ~~perhaps~~
 never heard great things of Lysius Mercator
 for instance; it is in fact the discovery
 + not a discovery that is of consequence
 to a world. How discoveries come about
 whether in the region of mind or of matter
 Coleridge has elucidated for us in a sentence
 with which I think you are familiar:
 "Great discoveries"

I dwell upon this point because it is one of the
 how they are wrought out of the mind of nature but
 you will be able to show the difference between the work of
 the hand & the work of the mind
 We have been working quietly on the
 lines of ^{these} ~~certain~~ discoveries for a period of a
 century; great results have been acknowledged
 in hundreds of letters, but our work has been
 merged in the general loss of progress ^{in the}
 better could we desire? But what ^{can} we do?
 to a new stage in our development with
 Mr. Peabody's ~~most~~ successful introduction
 of the "New York" system. Now that you are
~~able~~ it was possible to suppose that you could
 never it home in the world of knowledge, and